

SIMON MORIN: A BIOGRAPHICAL AND PSYCHOLOGICAL STUDY.

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SO far back as we can go in the annals of history, we find two particular influences constantly at work in the world of thought. We see the spirit of reason seeking to assert itself, while on the other hand injustice and oppression have endeavored to crush it. Only within the past few years, we might say, have the right of private judgment and the freedom of expression been tolerated. That those who have exhibited striking originality of intellect in one special direction have also been found mentally deficient in other respects, does not make them any the less victims and martyrs to the cruelty of their opponents. The conservation of their lives and doctrines would in many cases have bestowed inestimable benefit upon humanity, but humanity, unfortunately, is endowed with but faint penetration, and often only becomes aware of all that it has lost when the opportunities for development and greater usefulness are gone past recall.

One of the most notable fanatics of the seventeenth century was Simon Morin,¹ who was born at Richemont,

¹ " Un imposteur, un téméraire,
Un malheureux visionnaire
Qui, par des profanations
Et sottes explications,
A Dieu même faisait injure,
S'appliquait la Sainte Écriture

in Normandy, in the year 1623. His family was poor and obscure, but Simon, who at an early age gave evidence of the keen ambition only to be found in minds of a unique cast, and which does good service as a stepping-stone from one achievement to another, left his native place and came to Paris. He felt that a field more vast in resources was there open to him than could be found anywhere else. He thought himself possessed of wonderful literary ability which by means of proper cultivation might ultimately develop into genius, and after some difficulty he succeeded in obtaining a situation as clerk to a M. Charon, Treasurer of the Army Fund. Morin had ample opportunities here for promoting his literary tastes, but he soon discovered to his surprise that he had mistaken the bent of his capacity. He was a man of no education to speak of, and his character was rough and unrefined. He had, however, sufficient insight to see that a literary life must be based upon qualifications which he lacked and upon discipline which it was too late for him to acquire. A restless dissatisfaction overcame him, and he began to neglect his work to such an extent that his employer was obliged to discharge him. Morin at this time would have liked nothing better than to sit idle and indulge the peculiar fancies which filled his mind, but unfortunately such an occupation would neither feed nor clothe him, so he obtained

Par maint argument abusif,
Mercredi fut brûlé tout vif
En la Grève, place publique,
Où, l' on voit mainte fin tragique.
Toutefois avant de mourir,
Oyant sagement discourir
Le charitable sorboniste
Qui de tels patients assiste,
Il conçut de saintes horreurs
De ses ridicules erreurs,
De remords eut l' âme saisié,
Abjura son apostasie,
Et souffrait au dernier moment
Son supplice assez constamment."

LORET, 17th March, 1663.

a situation as copyist, setting himself to work for a short period with a resolution that was almost heroic. He was little fitted, however, for any steady labor, and soon chafed under it. It seemed to him unjust that he should be forced by circumstances to occupy his present position. He wished to become famous and astonish the world, hardly caring in his zeal whether the notoriety which he craved would be productive of pleasure or misery.

Fanatics, just then, were gaining considerable influence in Paris by spreading their doctrines wherever they could do so with safety. A sudden inspiration seized Morin. He was sure that his proper place at that moment was with this society. He gave up copying, and, associating himself with a number of religious enthusiasts, soon shared all their views. Either he had not sufficient *savoir faire* to conceal his true thoughts or else was independent enough to rise above public opinion and accept the consequences; but before any length of time had elapsed, his sentiments were well known to everybody, and he was seized and thrown into prison. His conduct, however, during his confinement was so exemplary that his enemies came to the conclusion that his peculiarities were due to a weak mind rather than a malicious one; so he was soon set at liberty.

Once free again, he placed himself at the head of a particular sect, and held meetings at his lodgings, where he preached sermons to all who would consent to listen to him. A few feeble intellects succumbed at once to his eloquence, which, as may be supposed, was not of the highest order, and gradually the number of his partisans and disciples increased. But these meetings, naturally, began to excite comment, and Morin was arrested for the second time and placed in the Bastille, where he remained nearly two years. His behavior during his imprisonment was resigned, and he gave no evidence of the true character of his

thoughts. So soon as he was set free, however, as on the first occasion, he spread his opinions boldly, and that the public might obtain a better idea of his doctrines, he printed secretly a book entitled "Pensées de Morin."

This book, of course, displays much ignorance and contains many principles which since then have been condemned by the Quietists. The first page reads as follows: *In the name of the Father, the Son, and the Holy Ghost. Morin's Thoughts, dedicated to the King. A naïve and simple deposition of Morin's thoughts at the feet of Almighty God. He submits them to the judgment of God's Holy Church, for which he professes the most profound respect and obedience, declaring that should the book contain evil, Morin alone is responsible for it, but should it contain aught that is good, God has inspired it, and may retain all the glory and renown which may be forthcoming. Morin further begs all persons to show him the utmost consideration for the sake of God, whose truth he is demonstrating, for his silence would have been rewarded by eternal punishment.*

The *Curé* of St. Germain l' Auxerrois, who had received a copy of this work from the author, with the assurance that it had been inspired by God and served to open wide the gates of heaven to sinners according to God's commands, sent for Morin and asked him what constituted his mission and from whom he had obtained it.

"My mission," replied Morin, "is more fully established than yours, for men have called you to yours, while mine comes direct from Jesus Christ, who has incorporated himself with me for the good of humanity."

The *Curé* was convinced from these words that Morin was a dangerous lunatic. "Have you never," he inquired, "reflected upon the punishment which your pernicious opinions are likely to call forth?"

"I fear neither threats, persecution, nor punishment," replied Morin. Then after a pause he added:

“*Transeat a me calix iste.*”

The *Curé* highly indignant at what he termed Morin's blasphemy, turned him out of the house, and made all possible haste to inform the authorities of what had occurred. On the following day, accordingly, a warrant was issued for his arrest, but, to the astonishment of everybody, he could not be found.¹

One evening shortly after, M. Picart, a police commissioner was walking in the street, followed by his valet, when his attention was attracted by a little boy who carried a lighted candle with a sheet of paper wrapped about it in such a manner that it formed a sort of lantern. This in itself was nothing remarkable, but Picart's keen glance had detected the words *Pensées de Morin*, printed in large letters upon the sheet of paper, which was indeed a leaf torn from the book of that name. He knew that search was being made everywhere for Morin, so he approached the child and questioned him, saying that he had important news to communicate to Morin, who was a friend of his, and begged to learn his whereabouts.

“In that case, monsieur,” replied the child frankly, “follow me. I am his son and will take you to him with pleasure. If you are Morin's friend, you will not betray us.”

Picart, greatly delighted at the success of his *ruse*, accompanied the child to the house in which Morin was living under an assumed name. He talked pleasantly to Morin, representing himself as one of his disciples, while the valet hurried away to procure assistance. Morin was intensely vain, and when Picart flattered him and expressed the conviction that the Holy Ghost had dictated his book, he listened with the utmost delight. So confident was he of his visitor's honesty, and so overcome by his compliments, that he produced a roll of closely written manuscript wrapped

¹ “*Mémoires du Père Nicéron*,” vol. xxvii.

carefully in a cloth, and exhibited it unhesitatingly as his latest work. Picart seemed much interested, and entertained Morin with appreciative remarks, until the arrival of the valet and several men in authority. Then the mask was thrown aside. Poor Morin finding himself discovered turned pale with rage. He was unable to defend himself however, so all his writings were seized, and he was sent again to the Bastille, where he remained until he asserted his readiness to renounce all his errors.¹

Morin had certainly gained experience from previous misfortunes, and had come to the conclusion that it was far better policy to pander to the prejudices of mankind, irrespective of his own private views, than to be in danger of constant imprisonment, and perhaps worse than that. On the 9th of February, 1649, a few days after recovering his liberty, he published the following declaration :

“ I, Simon Morin, after conversing with the Abbé de Teresse de Montmorency concerning my book which has been published, my opinions upon religion, my own sentiments, and the purport of my works, am now fully convinced that heretofore I have labored under a mistake, and have been influenced by the wiles and malice of God's enemy. Nothing good has remained in me except that submission with which I have always received the truth when it has been made manifest to me. I agree with the abbé, that a praiseworthy intention can never excuse a bad action, and that a bad action cannot inspire any thing good. Upon the strength of this truth and several others which have been demonstrated to me, I now revoke the book which I gave to the world ; I curse the doctrines it contains ; recognizing the fact that I have distorted and corrupted the words and sentiments of the Holy Scriptures, and submitted to the Catholic, Apostolic, and Roman Church, the opinions which degraded my own mind. Moreover, I entreat all those persons who have adhered to my ideas and accepted my theories either by means of my book or by my personal instruction, to cast them aside as quickly as pos-

¹ “ Nouveaux mémoires d'histoire, de critique, et de littérature,” par M. l'Abbé d'Artigny, Paris, 1750.

sible, and to learn to detest them as I do, seeking the way to repentance through God's mercy. I desire that this declaration be published, and I protest before God, whom I call to witness, that now and always I shall reverently follow the universal doctrines of the Holy Church, and I pledge myself to observe the commandments of God, partake of the sacraments according to necessity, and lead a pure life.

"Written and signed in the presence of witnesses, this 7th day of February, 1649. "MORIN."

This declaration was followed four months later by another, evincing even greater submission, and filled with many expressions derogatory to the author, but at the same time showing that he was fully alive to the sense of the injustice that had been done him. "During the five years that I have endured persecution," he writes, "I have humbly asked to be informed in regard to the errors attributed to me, and through which I have been denounced as a heretic. I have also requested a charitable correction of these same faults. Neither the one nor the other has been granted to me. I have sworn to submit to just censure with humility, affection, and modesty, such as become a true Christian. I implore God's grace to the accomplishment of this end, and I humbly entreat the prayers of all good people, renouncing every thing that I have hitherto said or written against God and his Holy Church. I further assert that it was never my intention to speak or write in opposition to the will of either, but merely to disclose my thoughts and the means of discerning the wolves among the sheep, and the true shepherds among mercenary men. This, however, I submit to correction with every thing else, swearing that hereafter I will refrain from speaking or writing any thing unless sanctioned by the consent of the Holy Church."

On the margin of this declaration was written: "The reader will kindly observe that this is the second time my enemies have accused me of holding meetings of thirty or

forty persons in my house. I have never thought of such a thing, and I am astonished that the jealousy of others should be so great in regard to me and those who love me, that a visit from three or four friends should be magnified into such a horrible falsehood, and expose me to severe persecution. But God will pardon them, as I do with all my heart."

It is evident from this, that with all his boasted submission Morin considered himself unjustly treated. He was carefully watched and often accused of holding assemblies in his house, but he always defended himself in such a manner that nothing definite could be brought against him. Several years passed by and nothing more was heard of Morin. Finally, however, he became involved in fresh difficulties, and was arrested by act of Parliament. After being held a prisoner at the Conciergerie for some time, he was ordered to pass the remainder of his days at Petites Maisons. But Morin had no intention of sacrificing his liberty for the sake of his opinions. His disposition was too restless to admit of close confinement, and he felt that time was of vital importance. During his incarceration, therefore, he amused himself by writing another declaration, which he published on the 26th of March, 1656. It was read aloud before an assembly of priests, guards, and others, and its effect was such that at its conclusion the *Te Deum* was solemnly chanted, and Morin, after having publicly burnt several recently written manuscripts, was set at liberty.

This declaration was, however, no more sincere than the others which preceded it. No sooner did Morin find himself free again than he openly denied its honesty, saying it had been extracted from him forcibly. He began at once to resume his teachings, and his opinions constantly increased in eccentricity. Fresh theories of the most startling character were added daily to those he already possessed.

Finally he became impressed with the idea, not of Christ's incorporation with him as heretofore, but that he, Morin, was Christ. He called himself the Son of Man, and composed a document entitled "Evidence of the second dwelling on earth of the Son of Man," which he was bold enough to throw into the king's carriage one day. "The king," said Morin, "must recognize me as the Son of Man, else he must die."

His recklessness was such that there could be no reasonable expectation of his being left undisturbed much longer. He seemed quite unmindful of what he said or to whom he imparted his opinions. Always open to flattery, easily impressed by even an assumption of interest, and endowed with an insatiable vanity, it was not difficult for an enemy to impose upon him.

Morin, at that time, gained a new disciple, named Desmarets. Desmarets was a visionary whose intellect was naturally far from pronounced, but whose ideas flowed in the same channel as Morin's. He was jealous of the latter's independence, to the requirement of which his own courage was far from sufficient, and he hated Morin for other reasons which it would be difficult to specify. He was cunning enough, however, to hide his sentiments for some time, and professed the utmost admiration for Morin, expressing his desire to learn from him with such earnestness that the latter was delighted and gave him his entire confidence.

Morin had conceived a new system of religion which he declared was far in advance of any thing that had ever been thought of, and this he revealed unhesitatingly to Desmarets, little knowing or little caring whither his imprudence would lead him.

Desmarets did not look upon Morin as a lunatic, but as a furious fanatic, from whom any thing might be expected. His intention to betray Morin's confidence had been upper-

most from the beginning; but was put into action sooner than he meant, owing to the immense hold he had gained over Morin in the space of so short a time. He accordingly took an early opportunity of informing the authorities of all that had occurred, and revealed the contemplated system of religion. When arrested, Morin was discovered finishing a discourse which he intended to present to the king, and beginning in these words: *The Son of Man to the King of France* :

He had little hope of escape this time. The public was beginning to lose faith in his declarations, and it is doubtful if another, no matter in what terms it might have been couched, could have saved him. He was imprisoned with his wife and son in the Bastille, upon the accusation of Desmarets. While the trial was being prepared the king's lawyer published the following declaration :

"By order of His Majesty, the King, the arrest and trial is commanded of Simon Morin, native of Richemont, François Rondon, Curé de la Madeleine lès-Amiens, Marin Thouret, vicar of S. Marcel lès-Paris, the wife and son of the aforesaid Morin, the Demoiselle Malherbe,¹ and others, their accomplices.

"The king, whose chief aim is to banish all vicious sects from the state, having recently been informed, that one Simon Morin has for twenty years past preached errors and committed the most abominable actions, inciting many souls to rebel against the Church, the law, and morality, and for which Morin has already been punished several times by means of imprisonment, commands that the said Morin and his accomplices be arrested and tried. Morin has heretofore escaped from justice by means of abjurations, which were retracted by him on regaining his liberty. He has even placed his pernicious writings for the destruction of religion in the king's own hands, and said that in case the king refused to be guided by him, he would resort to violent measures in re-

¹ A woman who for some years formed a member of Morin's household, and was said to be under Satanic influence.

gard to the royal person. His majesty, being under divine protection, fears nothing from Morin, but in God's interest and in the interest of the Holy Church, which he is bound to protect, and for the welfare of the countless souls which this demon has sought to corrupt, Morin has been seized and placed in the Bastille along with his accomplices. He will be tried at the earliest moment. The guilty parties and the witnesses will be heard, and the sentence promptly pronounced.

"Beforehand, however, it has been deemed advisable to familiarize the judges and the public with the enormity of the crimes with which Morin and his accomplices are charged, that the judges may form a more correct estimate, and the public be shown the danger and significance of this vile sect.

"By his writings and the testimony of his accusers, it has been found that Morin has been guilty of teaching a pernicious doctrine, by means of which he has sought to show that there are three kingdoms and reigns. That of God the Father, which is the reign of law ; that of God the Son, which is the reign of grace ; and, finally, that of God the Holy Ghost, during which God governs souls in such a manner that churches and priests are quite unnecessary, together with the sacraments, masses, sacrifices, and all exterior forms. He has further asserted that it suffices to adore God in spirit and in truth without the aid of prayers, and that those whose natures feel the assurance of God's love independently of forms of worship, arrive ultimately at the perfection of glory and are incapable of sin. The acts of homicide, theft, and all kinds of impurity may be actually committed by these persons, but they do not constitute sins, because it is God's will working within them. It has been also shown that this same Morin has numbers of followers, priests, martyrs, and others who are willing to obey him implicitly, and suffer any thing for his sake.

"He wishes to abolish every ecclesiastical office, from the pope to the priesthood, secular or religious, banish all sacred orders, and do away with celibacy, He desires the king to take possession of the church goods, which belong to him by right. He calls himself the Son of Man, which means Son of God, declaring that the spirit of Christ is incorporated with him, and will judge the world in him.

"In January, 1661, he composed a piece of writing entitled : 'Proof of the Second Coming of the Son of Man,' which was signed by the afore-mentioned Rondon and Thouret, priests who

are attached to him. They sought to imply that the Son of God resides and is manifested in the person of Simon Morin. * * *

"The king, having regarded this declaration as a piece of madness, Morin persisted in his infamy to such an extent that he used every possible means to obtain from others blind submission and obedience, and had the insolence to say that no earthly power could exist except in so far as it recognized God's interests contained in him, finally proclaiming the following: *Point de Roi, si je ne le couronne ; point de force, si ce n'est de mon bras.* * * *

"He has furthermore asserted that no power could control him, no doctrine disconcert him, no king destroy him. He has said likewise that he merited greater adoration than did the Holy Sacrament, because Jesus Christ in him is more worthy of regard than Jesus Christ could possibly be in a piece of bread.

"By his writings and declared opinions, therefore, it seems that Morin wishes to annihilate the Church, the sacraments, and all holy offices,—every thing, in fact, which is likely to stand counter to his designs. Further, that he desires to establish a universal religion, composed of promiscuous nations and sects, saying that God has his elected in Jews, magicians, and sorcerers. He has even stated that it is wrong to curse the devil ; that we must, in fact, endeavor to reconcile ourselves with him, for we cannot become reconciled to an enemy unless also to the devil who inspires the enemy. Morin wrote that were the Ecclesiastics abolished each man could be his own priest, worshipping God in spirit, and not by forms and ceremonies. * * *

"In spite of all these pernicious maxims, it is well known that the Holy Church is indestructible, that hell itself cannot prevail against it, and that none can have access to the Eternal Father, except through the medium of Jesus Christ His Son ; that the Holy Sacrament will endure to the end of the world ; that we must regard His Holiness the Pope as the only true lieutenant of God upon earth, and our King as Christ's Anointed to whom we owe life, respect, fidelity, and obedience. * * *

"The writings of Morin, this demon incarnate, show that he has no settled opinions, but that finding himself influenced by supernatural power, persuaded himself that the said power was Christ, while in reality it was the devil. His disciples adhering to his belief submitted willingly to his evil teaching as though it were the essence of perfection, and have adored him as they should have adored the sovereign of heaven and earth."

Morin's trial having been prepared, he was finally sentenced on the 20th of December, 1662, to make the *amende honorable*, and afterward to be burned alive with his *Pensées*, and the remainder of his writings. He and his accomplices were transferred to the Conciergerie. He appealed to Parliament to revoke the decision, and he was given the benefit of a new trial, but the sentence was confirmed on the 13th of March, 1663.

On the following day, the 14th of March, his decree of arrest was read aloud before him and his accomplices. That his crimes might be expiated he was condemned to make the *amende honorable* naked, in front of the main entrance of the Church of Notre Dame de Paris, where he should be taken in a dust-cart, and there naked, kneeling and holding in his hands a wax taper weighing two pounds, proclaim loudly and intelligibly, that he wickedly, impiously, and falsely pretended to be the Son of God, and that he was the author of a damnable doctrine, by means of which he sought to corrupt numerous persons to the end that the Holy Catholic Church might be overthrown. He should further implore God's pardon, the king's, and the judges'. This done he should be carried to the Place de Grève, attached to a stake, and burned alive with his books, and the ashes scattered to the wind.

As for Rondon and Thouret, the priests, and Mademoiselle Malherbe, who had been arrested as accomplices of Morin, it was decided that they should share the *amende honorable*, and witness Morin's execution, after which, the said Malherbe should be beaten with rods by the executioner, branded with a hot iron with two *fleurs-de-lis*, and then banished for life. The said Rondon and Thouret should serve as the king's galley-slaves during the remainder of their days, and Morin's wife and son should be banished from the city for the space of five years.

So Simon Morin perished before he had reached the age of forty years. We find in his character but little that can command our sincere admiration. His personal well-being was always uppermost, even when its maintenance involved the sacrifice of his most cherished principles. His lack of sincerity is evident, and while much that he wrote and said bears the impress of truth and right reasoning, it may be doubted whether it was instigated by a mind whose processes were well-formed and lasting. Morin from the very beginning of intellectual consciousness evinced a marked irregularity of thought, and his progress was of the kind attained only by a disordered mentality. The truths which he grasped were more the result of chance than conviction. The opinions he expressed were such as flashed rapidly through his mind and disappeared as quickly, to give rise to others no more stable. Nothing that he said or wrote gives evidence of a single earnest reflection. There is a want of depth everywhere. His utterances bear the impress of having originated in a mind too confused to admit of profound reasoning, but which by pure accident sometimes approaches truthful expression.

Morin was not intellectual. He had never attempted to study the question of religion. The abstract analyses of God, faith, and future existence he had never contemplated, save in a manner purely superficial, and even then his opinions were indefinite and thrown aside at an early opportunity to make way for others. In every act we see but one aim: the desire for notoriety and gratified vanity, which throughout the world's history has influenced minds of a nobler and stronger cast than his. It was not the action itself or its significance which he regarded, but the effect it would produce. Labor, carried on unflinchingly, prompted by honest ambition and the desire for self-improvement, was quite beyond his limited capacity. To gain

the utmost with the least possible expenditure was the basis of the stimulus which moved him. For such natures there is always a certain amount of success in store. People of vague and unreflecting tendencies greet with sincere admiration the vagaries of any lunatic which branch out in a new direction as a controlling power. No so-called reformer, however disconnected and incongruous his views may be, is without followers. And at the time in which Morin lived, the position occupied by thought was not elevated except in one or two directions.

It seems astonishing that a king who could patronize such men as Descartes, Corneille, Pascal, Molière, Racine, Boileau, Bossuet, Rochefoucauld, and La Bruyère, should be too narrow-minded to appreciate the genius of Fenelon, and too bigoted in his religion to pardon the erratic fancies of Morin, who was little better than a madman. To give vent to one's opinions upon popular or unfamiliar topics was regarded as harmless, and even encouraged to a certain extent, if the views expressed were within range of the king's comprehension, but the subject of religion was beyond the pale of discussion. Unhappy, indeed, has always been the position of the person who dared to think and to disclose his ideas in opposition to the faith professed by his nation. The world will overlook much that does not clash with its own short-sighted vision, but that a man should endeavor to discover the truth in his own way is an unpardonable sin. To Morin, certainly, we cannot attribute the praiseworthy intentions which animated Servetus or Giordano Bruno. It was not the truth which he sought, but renown. A purely intellectual motive was unknown to him. He had, however, dared to express opinions which ran counter to the Roman Faith. The Church has always commanded belief. Faith in the Unknown, in the Unknowable, is even now considered essential to salvation. Morin's mind was disordered, but

not to such an extent that he could not distinguish ignorance from the promptings of reason. He ventured to doubt the truth of revealed religion, he expressed his disapproval of all forms of worship, but his intellect was not strong enough to carry the investigation so laudably begun to a rational end. In the search for truth, however, the inability to throw great light upon the point in question, is no disgrace. It is the motive rather than the result which must be regarded.

It would be safe to say that in the beginning an honest intention stimulated Morin, which his rapidly decreasing mental force prevented from growth. He was led into reckless extravagance of opinion, which his many weaknesses served to bring forward prominently. He was insincere and inconsistent, but for these faults he should be pitied rather than condemned. No punishment was too severe for him who lacked faith in religion. The crime of heresy was rewarded by every possible suffering, and finally with death. "Express your honest doubts," cried the Church, "and I will burn you alive!" Morin gave his opinions to the extent permitted by his limited discernment, and for this a greater crime was committed than any of which he was accused.

The shedding of blood, even in the name of all that is generally held sacred, can never make a truth any the less a truth, neither can it by force of example implant in superior or original minds the advantage of silence over expression. The memory of a martyr has never prevented thought from asserting itself. A life indeed is easy to destroy, but the grand intellectual achievements upon which rests the actual progress of the world are not so lightly overthrown. Thought, like matter, is indestructible. So Morin, though he may have given nothing of value to posterity, still lives in the mere fact of his independence. Far

better, indeed, to be a fanatic of even imperfect views than one afraid to assert a single idea in opposition to prescribed forms of belief.

Even at the time of his execution it was generally thought that his punishment was excessive, and that imprisonment in a lunatic asylum would have been the proper way to deal with him. The infamous conduct of Desmarets¹ excited unmitigated disgust and indignation even among Morin's most bitter enemies, while the dignified manner in which the latter met his fate raised him somewhat to the position of a martyr. So great was the feeling developed by the circumstances of the case, that his execution was the last of its kind which occurred in France. Thenceforth unorthodoxy and heresy were not expiated either at the stake or on the scaffold. He did not, therefore, live or die in vain.

To unprejudiced minds of the present day also, Morin must be regarded as having been unjustly and cruelly treated. Nevertheless, the system of reasoning which appeared in him and others in embryo has slowly and surely grown into worthy proportions. Who shall say where the limit to its evolution is to be found?

¹ Jean Desmarets de Saint Salin, the spy who betrayed Morin, was born in Paris in 1595, and died there in 1676, at the age of eighty-one years. He was somewhat distinguished as a poet during his early years. His comedy of *Les Visionnaires* secured his election as a member of the Academy, and his poem *La Violette* is still read and admired. His report, embodying all he had ascertained in relation to Morin and his coadjutors, is a very long document. According to his own confession he had much more to do with the Demoiselle Malherbe than with Morin, although he seems to be fully acquainted with the latter's views and movements.

Histoire de la decouverte du faux Christ nommé Morin, Archives de la Bastille, Documents inédits, recueillis et publiés par François Ravaisson, Paris, 1868, t. iii, p. 227.